A REVIEW OF THE STATE OF THE BRITISH NATION.

Tuesday, October 12. 1708.

I Think, I clear'd it up in the last Paper, that the Ministers or Preachers in *Scotland* are under an Obligation by Law to the Oath, and subscribe the same with the Assurance to her present Majesty, and that these Gentlemen for refusing it might by the same Law have been banish'd the Kingdom, or punish'd in a much severer Manner than has yet been talk'd of; how they have been us'd instead of this, remains for another Head of Discourse.

I proceed now to examine, what Obligation they are also under to pray for her present Majesty by Name, *I mean legal Obligation*; and this is occasion'd by that Branch of their Answer to the Libel, which says, that they are not under any Obligation of Law to pray for the Queen *Nominatim*. The whole Foundation, upon which this Pretence is grounded, so far as I have seen it, is, That there is no express Law directing it, during the Reign of the present QUEEN.

For this we are to examine the Allegations of the Libel; *Viz.* That it is the Command of the Scripture, that publick Prayers are to be made for Kings and All in Authority; and that therefore by the Laws of GOD they are bound to pray for Queen *ANNE*, Her Majesty being the only Person in supream Authority in this Kingdom. Now that the Government has a Right to, exact equal Regard from the Subjects of the present Constitution, as of the last Government demanded, is no Question; yet I readily acknowledge, the *Episcopal* Clergy

in

in *Scotland* could not legally be indicted, imprison'd or punish'd for not praying for the Queen by Name, there being no express Law to enjoyn it; yet as the erecting of Meetings for separate Worship has no legal Authority in *Scotland*, so the not praying for the Queen by Name being an Affront to her Majesty's Person and Authority, it is a sufficient Ground for the Government to with-draw that Lenity, under which they took the Liberty that was now complain'd of.

In the next Place the Circumstance explains the Case. For that they, who first disown the Queen, by refusing to swear Allegiance to her, cannot, when they pray for the QUEEN indefinitely, *no not with the largest Charity*, be suppos'd to mean Queen *ANNE*, whom they do not acknowledge to be a Queen.

I shall not pretend to condemn that Part of the Answer of the Clergy as Equivocal; but I would ask no more in Point of Debate, than to appeal to their Hearers, whether they understand them of her present Majesty or not; and I might appeal to themselves, if it were fair to ask them to accuse themselves, whether by the Queen and the Royal Family, they ought to be suppos'd to mean a Person, whose Right they will not acknowledge, and to whom they will not swear Allegiance.

If their Meaning were clear and single, they could by no means satisfie themselves to lie under the Suspicion of a Thing, which such a Trifle would clear up; and if they only scrupled praying for the Queen by Name, it might assist them if they had ever been heard praying for, or giving GOD Thanks for a Protestant Queen ——— *An easie Distinction to have clear'd up so great a Clamour* ——— But the Truth is — What I shall not make a Charge of against them, it stands too clear, and some of them have Honesty enough not to make it a Secret —

Mean time the honestest Plea of all of them, which was that of Mr. *James Grahame*, explains this Matter, and tells us the true Meaning, *viz.* that they refuse to own the Queen, and that they will not pray for her Majesty as Queen; and thence I think, it may without injuring them be infer'd, that they do not mean Queen *ANNE*, when they pray for the the QUEEN. Since this Gentleman in reading the Prayers in the Liturgy of the Church of *England*, when he came to her Majesty's Name, he purposely omitted it, and went on —— See his Answer as follows.

2d March, 1708.

Mr. *George Grahame* Defendant present, and examin'd anent the Libel, judicially acknowledg'd he keeps an House in *Edinburgh*, wherein he exercises publick Prayers, and allows all to be present who have any Mind to come; and that he reads Prayers in the Service-Book, where her Majesty's Name Queen *ANNE* is express'd, but does not read her Name, neither does he pray for Her, nor keep Fasts and Thanksgiving-Days, except when they fall upon the Praying Days; and acknowledg'd, he is not qualify'd conform to Law by taking the Oath of Allegiance, and subscribing the same with the Assurance to her Majesty Queen *ANNE*.

I have now stated the Case of the *Episcopal* Clergy not praying for the Queen by Name, which it is true, there is no express Law in *Scotland* to oblige them to, other than that which obliged them to pray for King *William* and Queen *Mary* by Name: But that it was a good Ground for the Government to look on them, as Persons distinguishing themselves in their Disaffection to the Queen, I think, they cannot insist on that —— What greater Testimony there can be of Disaffection to the Queen, than to refuse to pray for her, or to refuse so to distinguish her Majesty in their Prayers, as to let it be known they are sincerely praying for Her, and none other, I cannot tell — But all this does not amount to an Objection against the Sentence, because tho' their not praying for the Queen be made Part of the Charge, yet the not taking the Oaths is the particular Crime that condemns them both to Silence as Ministers, and to Punishment at Discretion; and therefore to set the Case right, I think it may stand thus. 1. That their Meeting-Houses are shut up, because they refuse to pray for the Queen by Name, since as conniving at their Meeting-Houses is a meer Forbearance and Respect to them in

in the Government, their putting so great a Disrespect upon the Government as to refuse praying for the Queen, by whose Lenity they enjoy'd that Liberty, and refusing to keep the Fasts or Thanksgivings the Government which forbore them enjoyn'd others to keep, were sufficient Reasons for the Government to abridge them of that Liberty they took but on Presumption before——— 2. That they were imprison'd for refusing to take the Oaths, and yet exercising their Function as Ministers—Which was expressly according to Law———As is before observ'd———

And here I cannot but make one Remark, which I must confess, I wonder'd a little at in the Answer of the *Episcopal* Minister, printed in the *Miscellanea* of the REVIEW, N° 64, as follows. *As to the Act of Parliament* 1693, *Ordaining all Ministers and Preachers of the Gospel to take the Oath of Allegiance, and subscribe the Assurance. It is answer'd*, 1. *That it would appear to mean such only as are settled in Charges, and enjoy Benefices; and we are the more warranted to say so by the Act of Recognition, that enjoyns the taking the like to Queen* ANNE, *which obliges only those that are in publick Trust*, &c. *which reaches not our Case.*

Now to examine this Suggestion by the Act of Parliament, it seems meerly prevaricating with the Law, since the Act 1693, for taking the Oath of Allegiance and the Assurance, says expresly, enumerating the Persons to take it, *all Preachers and Ministers of the Gospel* WHATSOEVER. Again, in the Penalty Part of the Act, it is Enacted, "That of the Persons transgressing this Law, "Ministers provided to Kirks shall be de- "priv'd of their Benefices and Stipends, and "Preachers not provided to Kirks shall be "punish'd by Banishment, &c. Now certainly, these Gentlemen must come under the Denomination either of Ministers provided or Preachers not provided; or if neither of these, then all Preachers and Ministers of the Gospel WHATSOEVER must include them, this, *whatsoever*, must include them.———

As to what they alledge, that the Act above of 1693, ordains only the Oath to King *William* and Queen *Mary*, and the Act of Recognition mentions not the Ministers——They are then refer'd to the Act of Council founded upon the said Act of Recognition, in which the Council determines them as included in the said Act, and directs the taking of the said Oath and Assurance by all Ministers and Preachers of the Gospel, and appoints the Time when, and the Persons before whom it shall be taken; and thus I think, the legal Obligation upon them is made clear.

ADVERTISEMENTS.

Lately Published,

A New Description of the World, delineating *Europe*, *Asia*, *Africa*, and *America*; with a Map and Tables of the Empires, Kingdoms, Provinces, and Cities therein, together with a Chronological and Historical Account of the Emperors, Kings, Princes, Governments, Religion, Languages, Customs, Commodities, Revolutions, and Rarities thereof. By *R. Curson*, Gent. Sold by *John Morphew*, near *Stationers-Hall*. (Price 2 *s.*)

THE Famous LOZENGES, being effectual in all Scorbutick Cases; they ease Pains in the Head and Stomach, cause a good Appetite, purifie the Blood, and give speedy Relief in Rheumatisms, Dropsie, and Gout, and totally destroy the very Seed of Worms.

They cure Agues and Fevers of all Sorts, give present Ease in the Cholick, Stone and Gravel, cleanse the Body after hard Drinking; as also after the Small-Pox, Measles, and Child-bearing, and are a more general Gathartick Medicine than any yet known.

Prepar'd only by *R. Owner*, Apothecary, at the Pestle and Mortar, in *East Smithfield*.

THE

THE Creditors of King *Charles*, King *James*, and King *William*, are desir'd to bring in their particular Cases, that they may be stated for the Parliament; they are also requested to see the Petition and to give their Approbation. The Agents for the Army at *London-Derry*, the Cities and Towns of *York*, *Berwick*, *Norwich*, *Ipswitch*, *Northampton*, *Maidstone*, *Basingstoke*, *Midhurst*, *Hungerford*, *Jersy*, *Plymouth*, *Newport*, and all Others, concern'd in cloathing the Army in 1677, are desired to send in their Claims, to their Place of Meeting, by the *Parliament stairs* in *Old Palace Yard Westminster*; there is a Note on the Door, where Daily Attendance is given, from 9 of the Clock in the Morning till Night, to settle the particular Cases to be laid before the Parliament. All great Debts to the Army, Transports, Navy, Victualling-Office, Wardrobe, and all other Great Debts, are excused from paying any Charge to carry it on, until they receive their Money.

These are to give Notice,

THAT *MARY KIRLEUS*, the Widow of *JOHN KIRLEUS*, Son of Dr. *THO. KIRLEUS*, a Sworn-Physician, in Ordinary to King *Charles* II. Sells (rightly prepar'd) his Famous Drink and Pills; experienc'd above 50 Years (by an uncommon Method) to cure all Ulcers, ores, Scabs, Itch, Scurf, Scurvies, Leprosies, Running of the Reins, and the most inveterate VENEREAL Disease, with all its attending Symptoms, without Fluxing, Confinement, or destructive Mercurial Preparations: These incomparable Medicines need no Words to express their Virtues; the many miserable Ones that have been happily cured, after given over by others, sufficiently recommend them as the most Sovereign Remedy in the World against all such Malignities: She cures many after Fluxing, and in Compassion to the Distressed, will deal according to the Patient's Ability The Drink is 3 *s.* the Quart, the Pill 1 *s.* the Box with Directions, and Advice *Gratis*. *NOTE*, The Patient may be effectually cur'd by sending his Grief in Writing.

†‡† *She lives at the Golden-Ball in Hand-Court, over against great Turnstile in Holborn.*

BARTLETT's Inventions for the Cure of Ruptures, which have gain'd So Universal Esteem, are now, yet farther Improv'd to so great a Nicety, that one of his Steel Spring Trusses of the largest Size, seldom Exceeds 4 ounces in Weight, and one of the smallest rarely exceeds a quarter of an Ounce, and are so well adapted to the shapes of human Bodies, that they are extraordinary easy even to Infants of a Day Old, and Intirely keep up the Ruptures of what Bigness soever. Also divers Instruments to help the Weak and Crooked. By P. Bartlet at the Golden Ball by the Ship Tavern in Prescot Street in Goodmans Fields, London.

NOTE, He forges and finishes his Trusses himself, by which means he daily Improves his Inventions.

☞ I *Thomas Pritchard*, at the *Saracens-Head* in *Little Carter Lane*, near St. *Paul's*, *London*, having a Son who had a very bad Rupture, and applying to Mr. *Bartlett*, at the *Golden Ball* in *Prescot-street* in *Goodman's-Fields*, *London*, He perform'd the Cure in four Days to my great Surprize, and my Son has remain'd well ever since.

This is to give Notice, that I *Richard Baker*, of *Lawrence-Poltneys Lane*, *Cannonstreet*, *London*, having had a Rupture for about fifty Years; at last I apply'd my self to the late Mr. *Christopher Bartlett*, at the *Golden Ball* by the Tavern in *Prescot-street* in *Goodman's-Fields*; who, by his ingenious Invention of Spring-Trusses and Rupture-Spirits, with the Blessing of GOD, made a perfect Cure in about eight Months, and I have been perfectly well ever since, which is about four or five Years.

NOTE, His Son *P. Bartlett* lives at the same Place as above-mention'd, and carries on the same Business, as his Father did; having been by him thoroughly Instructed therein.